



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

SCAVENGERS OF GOD

•

FRANCO FRONT IN SOUTH  
AMERICA

•

MIXED MARRIAGE MIX-UP  
IN CANADA

•

REFORMATION—OLD AND NEW

•

CHANGING CHRIST

•

June, 1941

220 WEST 48TH ST.  
NEW YORK CITY

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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Vol. II (New Series)

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# Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

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Vol. II (New Series)

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## SCAVENGERS OF GOD

**U**NDERLYING Catholic commentaries on the tragic world situation is the theme that the Axis dictators are doing a much-needed cleaning-up job on the Augean stables of democracy. This is the burden of all the talks of Catholic spokesmen at communion breakfasts and of the sermons and public utterances of Catholic leaders. It is the newest method of attack on the Reformation and the structure of society that followed upon it. It is a distinct help to Hitler and a clever face-saving device for the Catholic church.

Pope Pius XII set the style in his very first encyclical when he declared: "*The denial of the fundamentals of morality had its origin in Europe in the abandonment of that Christian teaching, of which the Chair of Peter is the depository and exponent.*" Canada's Cardinal Villeneuve came to Washington shortly after and began his speech before the National Press Club in like manner: "*When four centuries ago certain nations in the North and West of Europe had rejected the authority of the Catholic church. . .*" Father Joseph A. Cassidy took up the refrain in St. Patrick's Cathedral in New York: "*About 400 years ago, the Reformation set in motion the movement that was finally to defeat the Church's effort in building on Western civilization a great family of Christian nations. . .*"

We have been hearing of these evil effects of the Reformation's "400 years" from Catholic spokesmen ever since. In his Easter sermon this year, Msgr. Sheen made it clear that the Catholic church would emerge triumphant after Nazi-Fascism had completed its deadly cleansing process. The leading Jesuit magazine recently dressed up the "Two Olive Trees", the "Two Candlesticks", of the eleventh chapter of *Revelation* to look like Hitler and Mussolini wielding a Blitz-broom to clean up the mess made by nations who love "their world of ease".

Protestants must reject such application of Scripture prophecy to the devilry of the two dictators. They are eager to rectify the mistakes of democracy. But they trust God to raise up those who will carry forward what the Reformation has won, not abolish its benefits—who will defend and strengthen, not destroy democracy.

## EDITORIAL NOTES AND COMMENTS

### PROTESTANTISM IN SPAIN

ALL REPORTS confirm the fact that the Roman Catholic Church in Spain has become as intolerant under the Franco regime as it was during Inquisition times. To favor Protestantism and Democracy there is to run the risk of being branded as a Red and imprisoned, as many have been. Only two Protestant churches remain open; Bibles sent by the British and Foreign Bible Society have been confiscated; a new law makes it obligatory to be married by a Catholic priest or not at all.

The preaching of the Gospel in Spain under the Spanish Republic was not only permitted but encouraged and was showing beneficial results. With the Catholic church again in complete control of religious life, this has all been lost. The folly of England in appeasing the Franco forces during their assault on Spanish democracy is thus bearing bitter fruit. It would seem to be a repetition of that folly now to attempt to wean Franco Spain from the Axis by gifts and loans from Britain and America.

Bureau to number only "communicants", as the Protestant churches do, and not the total "population". Chicago, Boston and New York are the three largest Archdioceses, with more than a million Catholics each; Brooklyn is the largest diocese, with slightly under a million, despite the fact that it began last year to omit almost a quarter of a million fallen-away Catholics.

Figures on the personnel of the hierarchy and clergy can be taken as accurate. They show twenty-one archbishops—one less than a year ago, and 122 bishops—eight more than last year. There are almost two thousand more priests in this country now than a year ago, the Jesuits having the largest number among priests of religious orders; 269 priests are chaplains with the Army and Navy. Professed nuns and sisters amount to 152,159, exclusive of novices, postulants and aspirants, and the number of professed brothers is 7,762. This brings the total personnel of the Catholic church in this country to about two hundred thousand.

### CATHOLIC CENSUS

AGAIN *The Official Catholic Directory*, just published for 1941, lists an increase of Catholics in the United States, Alaska and the Hawaiian Islands, this year by nearly a million. The total is now said to be 22,293,101. In estimating these figures it must be remembered that the Catholic church makes its own census and disregards the rule laid down by the U. S. Census

### MINORITY RULE

NEW YORK CITY schools began releasing children for religious instruction classes on February 5. It has been found that in the 18 schools designated for this experiment only 30 percent of the children have been thus far attending the religious instruction classes. In Public School No. 93, only in one class did as many as five leave for religious courses.

Attendance at these classes must have the consent of the parents of the children. Thus we have the desire of less than one-third of the parents of all children in these New York schools forcing the parents of more than two-thirds to submit to their will and have their school time broken into by sectarian religious teachers.



### BEHIND THE DICTATORS

AMERICA is now set to defend its century and a half of the pursuit of justice among men on terms of equality, and its devotion to the four great freedoms—of religion, speech, press and assembly. The Axis dictators are the open enemy against whom the fight will be fought, for they have declared their determination to destroy this American way of life.

Few, however, consider that this attack did not originate overnight with the rise of Mussolini and Hitler, that it has as its back-drop the avowed opposition of Jesuitism ever since the first revolutionary movements against politico-ecclesiastical tyranny took shape in the 18th century. Europeans know and acknowledge this fact, but Americans are either ignorant of it or close their eyes to it for fear of being accused of religious bigotry.

Events have now reached a point, however, where it should no longer be ignored. There is no lack of documentary evidence that Nazi-Fascism's hatred of the Jews and Freemasonry, its intolerance of differing opinions, its opposition to freedom of all kinds, had their origin in the Catholic church. Papal

encyclicals from the time of Clement XII through to Pius IX and on to Leo XIII and Pius XI and XII, contain wording similar to that used by the dictators today in their condemnations of what we call our four great freedoms. The material sword is but enforcing Jesuit ecclesiastical teachings on the countries conquered by the invading armies of the dictators. "Like lightning (in German, *Blitz*) that flashes through heavy clouds", says the present Pope, "the lights of war . . . have torn from the eyes of all careful and sincere observers that veil of prejudice which the voice of the Catholic church, and especially the reiterated warnings of the last Popes, did not succeed in penetrating."

A little *hindsight* would help us to understand what is happening in the present and what the future may possibly bring. Too long has America been afraid to uncover what has been hidden under the sanctity of ecclesiastical robes.



### CONVERSION OF CATHOLICS

REV. J. S. De Rogatis, himself a converted Catholic and now a Protestant Pastor in Staten Island, N. Y., tells us that all the members of his active congregation of nearly three hundred souls are former Roman Catholics. The following from a former Roman Catholic lady in Wheaton, Ill., indicates the joy and the blessings that result from conversion from Catholicism:

"The Lord saved me out of the Roman church system some years ago, through a young man who was employed by the same firm I was. I have been richly blessed through the years as a consequence, and the Lord has enabled me in turn to help others to see the light. Last year I had the joy of seeing my Roman Catholic neighbor give her heart to Christ, and just a month ago her husband was also converted."

## INTRIGUING

THE FIRST SQUEAK from the Jesuits against the editors of THE CONVERTED CATHOLIC appeared in the April 26th issue of their magazine *America*. Careful not to mention the name of our magazine, they state how "intriguing is the manner in which certain former Roman Catholic priests, now converted to spurious brands of other religions, read our every line." Reference here is likely to our recent reproduction and analysis of the *Tale of the Candlestick-Men* from *America* in our April issue. They lament that Catholics do not read and understand *America* as diligently as we do. There is no accusation that we do not read (and read into) it correctly—which we take as a compliment to us and an endorsement of the usefulness of THE CONVERTED CATHOLIC.

They further pray for us and express the hope that peace may return to us and that we may return to the Catholic church. We are grateful for the prayer for our peace but must decline their invitation to return to them.

There is illogic in a further statement that "for the upbuilding of Protestantism there is no necessity to tear down Catholicism". This not only contradicts the basic aims of the Jesuit order but also an avowal in this same Jesuit magazine some time ago, that one cannot be neutral toward the Pope and his claims. "The Pope is either the supreme head of Christendom . . . the Vicar of Christ on earth", it says, "or he is an imposter with whom no respectable person should have dealings." The Jesuits, however, hold it necessary to break down Protestantism in order to build up the power of Catholicism. In this very criticism of us they give a good sample of their narrow-minded and bitter brand of religion when they refer to us priests

who have become Protestants as "turning away from Christ" and becoming "converted to spurious brands of other religions".



## IS CANADA SAFE?

HITLER'S THRUSTS in Europe have shown how loose has been the attachment of the Catholic church to democracy. In many instances Catholic elements in the invaded countries came out rejoicing to greet his armies. In Czecho-Slovakia, Austria, Hungary and Yugoslavia, Catholic disintegrative elements must have been at work preparing the way for his attacks over a long period. Greece, that fought united to the end and went down in defeat only because of overwhelming military odds, was free from such Catholic sabotage. This was due to Greece's protective *Laws Against Proselyting* passed on August 15, 1938, to counteract the vigorous proselyting efforts of the Roman Catholic church in Greece since the rise of Fascism. The betrayal of Yugoslavia and the break-away of the Croat Catholic elements within a week after Hitler's Blitzmen hurled themselves across the Serbian mountains, was the work of Vice-Premier Matchek and the priest-politicians who plotted with him.

On the American continent also Hitler's thrusts have not been without their effect on Catholic elements. Latin American countries, with their large Catholic populations, remain a menacing question mark. To the north of us, Canada has begun openly to ask if the Catholic French-Canadians will remain loyal to the British Empire. Reports have been circulating that they have been "contemplating the establishment of a separate state". If so, it would be another instance of Roman Catholic influence running true to (Hitler's) form.

Quebec's Cardinal Villeneuve went out of his way on April 17, to disavow the report of Catholic disaffection. He did so in a way, however, that actually voiced the alleged grievances of the large Catholic population of Canada, and that would seem to prove the report of Catholic disloyalty there. "If, in some provinces," he said, "*the French-Canadians have good grounds for complaining in regard to their minority rights*, the people of Quebec realize the necessity of confederation with the rest of Canada."

The fall of the French Republic last year made French-Canadians glad, and they have since been enthusiastically in favor of the Vichy Government and the rule of Marshal Pétain. Canada has no compulsory military service, yet Quebec openly resisted the compulsory registration law last year. The Mayor of Montreal, Camilien Houde, was removed from office and placed in concentration camp for exciting public opposition to the measure. All along the line Catholic church influence has proved itself the weak link in democracy's chain of defense.



## FROM HELL TO VATICAN

THE ZURICH correspondent of the Overseas News Agency reported on April 28, that a telegram has been received at the Vatican bearing the cryptic message: "A.B.A.B.", which no one could decipher "until it was handed to a famous Jesuit scholar who reported that it was a message from hell. The letters, he said, signified '*Abbiamo Balbo, Aspettiamo Benito*'—'We have Balbo, we expect Benito'".

## IMMUNITY OF THE CLERGY

THE DRAFT grants to priests and ministers of religion a privileged status denied to other professional groups. It did not spare even William McChesney Martin, Jr., President of the New York Stock Exchange. In all other groups, such as government employees, business men, industrialists, lawyers, physicians and baseball players, exemptions are made only on a basis of individual merit or need. Priests and ministers alone receive the special privilege of complete and unquestioned exemption.

It is well known that pressure of the Roman Catholic church secured this privilege from the lawmakers in Washington, and it was to avoid religious discrimination that it was applied to ministers of other religions, Protestant and Jewish. It is based upon the Roman Catholic conception of priests as a class superior to men of other professions. The Catholic church claims the right to make war and peace, but denies that it is lawful for its priests to engage in military service.

Some Protestant bodies resent this as contrary to the true conception of the Christian ministry. Mennonites are particularly strong in advocating equal treatment for laymen and ministers. Writing in *The Mennonite*, Winfield Fretz says:

"Mennonites from the very beginning of their history have looked upon the minister as a brother of his people; as one who is on a common level with laymen. He shares not only the joys and sorrows of their lives but in most cases enjoys no superior economic or educational status. The church itself is a fellowship of believers in which everyone within the fellowship is equal with everyone else before the eyes of God and the law. This idea of the ministry did not just happen. It was the result of a conscious protest against the dual ethical standards of the



Catholic church. Catholics have always upheld, and still do today, one standard of ethics for the lay people and another for the clergy. The intense pressure brought about by Catholics to secure special status for the clergy in the present conscription bill is therefore not unrelated to this double standard of ethics held by the Catholic church."

This author even complains that Mennonite ministers who want to preserve equality with their people in this regard would have to insist on joining up when their numbers are called, and that they have no means of registering as conscientious objectors and thus performing a year of alternative service for the public welfare. He urges Mennonite ministers to make formal renunciation of the special privilege granted them in the draft law.

This is indeed a courageous application of egalitarian democratic principles, and is a refreshing contrast to the church of Rome's claims of that "immunity of the clergy" from all civil and legal requirements; it puts priests in a class which accepts all the benefits but shirks the duties that accompany citizenship in a democracy.

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## **DRAFTEE VICTIM OF MEDIEVAL RITUAL**

**T**HE FOLLOWING Associated Press story from Denver, Colo., of March 2, is proof that medieval rites and superstitions remain even in modern America:

The last of 53 draftees was being examined for induction at the Army recruiting station. Suddenly the sergeant whistled.

"Hey! Where did you get those marks on your back?" he asked.

"Those are scars I received about 12 years ago," Ben Padilla, 31 years old, the draftee, answered. His back was laced with a web of red marks.

"I'm a member of the Penitentes in Southern California," he explained. "Twelve years ago my father came to me and said that I was old enough to join the Penitentes on Good Friday. I was 19.

"We went with the priest about four miles south of Walsenburg in the hills near the Cucharas (creek) and began the ritual. We sang and prayed until 2:30 p.m. Good Friday. Then with whips of leather with seven wire tongues, we followed the procession for a mile to a hill. One of our party carried a cross cut from a large pine.

"During the procession we whipped each other and prayed and did penance until we reached the hill. There the man with the cross was nailed—hands and feet—and the cross stood up. He was bleeding bad when we took him down an hour and a half later. But our doctor—we always have one on the trip—took good care of him."

All of which results from the lack of true Christian teaching in the church of Rome concerning the sacrifice of Christ once and forever made for our sins.

## CATHOLIC LADY HAW-HAW

JANE ANDERSON de Cienfuegos, American newspaper woman and wife of a Spanish nobleman, was the great ally of the Catholic church in defending Franco and digging a grave for democracy in Spain. She spoke in favor of Coughlin's Christian Front at Communion breakfast tables in New York, Boston, Buffalo, Troy and Philadelphia in the admiring presence of Msgr. Fulton J. Sheen, the Jesuit Father Gannon of Fordham University, Bishop Gibbons of Albany and a host of other Roman Catholic priests and dignitaries. Franco she described as having been sent "to fight for my God and my country". Before the Catholic Carroll Club on February 27, 1938, she urged her hearers to "drive out the enemies in your midst . . . the propagandizing rats which are gnawing at the roots of our national life", and called for a "united Christian Front for the combatting of atheism".

This same Jane Anderson de Cienfuegos is now in Berlin, acting as Hitler's short-wave "Lady Haw-Haw" to propagandize American Catholics into his "new order" against democracy. Her pet theme is the identity of the principles and purpose of Nazi-Fascism and Roman Catholicism. New York's newspaper *PM*, of April 15, printed the following extracts from her Easter Sunday broadcast as picked up by Columbia's short-wave listening station:

"In Germany in accordance with tradition . . . the Church and the State are closely bound, intimately welded and forged as an indivisible unity. There is no severance as in France and Canada, as in Brazil, Portugal, Belgium, Australia, New Zealand and the U. S. A. . .

"On the contrary, Germany gives to the Church the strength of her power, the weight of her wealth, and the hierarchical perfection of her laws . . .

"Now in the new annals of the universe, the weapon of the lie and tragic treachery is turned against Germany and Italy . . . to draw into the valleys of death distant peoples of the earth so that they may be offered upon the altars of sacrifice built by bloodstained and impious hands . . . when Roman Catholic Italy and half a hundred million German Catholics are giving today their soldiers for the rebirth, the consecration, the renaissance of a new world."



Jane Anderson, Marquesa de Cienfuegos, now Hitler's "Lady Haw-Haw", who helped to dig democracy's grave in Spain under the banner of Catholicism.

She left the United States on July 17, 1939, from Philadelphia, where it was reported in the *Philadelphia Record* that she was setting out, with the approval of Pope Pius XII, Cardinal Daugherty and Franco himself, to tour "New Spain". She wound up in a Nazi radio station in Berlin.

YOU cannot join religion, you cannot buy it, you cannot be elected to it, you cannot inherit it, you cannot be pledged to it as to a fraternity, or drafted into it as in the Army or Navy. Only through faith can a man embrace religion.

## FRANCO FRONT IN LATIN AMERICA

**D**EMOCRACY'S DANGER ZONE in the Western Hemisphere lies to the south of us, in the Catholic-dominated countries of Latin America. "Latin Americans", the Jesuit Father LaFarge tells us, "take the Catholic church seriously. *They may not always live up to its teachings.* But they take it much more seriously than most of the good-will theories that we [the United States] hand out to them."<sup>1</sup>

By these "good-will theories" is meant our American friendship based upon our democratic principles of freedom of speech, press and religion. Against them is the authoritarian thrust of Nazi-fascist propaganda via Franco's new formations of *Hispanidad*, which may be translated as "Spanishness". Under cover of this new catchword, General Franco and his brother-in-law, Ramon Serrano Suñer, have recently modified their rôles as outright spokesmen for the Axis; the new work of Spain's Falangists in Latin America is now done through *Centros de Hispanidad*. This change of front was necessary because the German Nazis and Italian Fascists became so arrogant in South American countries that they fell into disfavor and incurred the displeasure of the governments. But the brand of propaganda is still the same under its new label.

The number of Catholic bishops, priests and laity on the whole continent of America exceeds that of all Europe; this fact, which few observers know or recognize, is due mainly to Catholic church control of Latin American countries.

The further facts must be remembered that the complexion of Catholicism in South America is mainly Spanish and that the Spanish brand of Catholicism has always fulfilled the highest aspirations of the Vatican. Spain has always been regarded as more papist than the pope. Just as Mussolini proclaimed Italian Fascism "a religious conception", "Latinity's noble mission" of the re-conversion of Europe from Protestantism, Masonry and Judaism to Roman Catholicism, so Catholic Fascist Spain has undertaken the rôle of converting North America to Catholicism. As José Pemartín says:<sup>2</sup>

"If we leave Europe and take up a world point of view, we see that over in America there is most certainly reserved to seemingly weak and backward Spanish America the same noble mission of Latinity in Europe: the conversion of North America . . . The evident decadence of the British Empire could also have in this, our full conception of the Catholicization of the modern world, a place analogous to that of the decadence of the Roman Empire in the Christianization of the old world. And throughout the length of the British Empire the remnants of the decadent Anglo-Saxon civilization of pseudo-religious utilitarianism are to serve as a very convenient preparation for the easy advance of Catholicism."

How this conception of Fascist Spain's mission is being carried out in Latin America may be seen from a feature article in the Sunday New York Times of March 16, by C. H. Calhoun, from Balboa, Canal Zone. All activity stems from the Falange at its grand center of *Hispanidad* in Madrid, he tells us; *many Spanish priests are members of the Falange*, he adds, whose members in Latin America and other foreign countries "are required to obtain and report information and to propagate totalitarian doc-

<sup>1</sup> Cf. THE CONVERTED CATHOLIC, Oct. 1940, p. 3.

<sup>2</sup> *Qué es 'Lo Nuevo'*, pp. 33-34.

trine and to undermine democracy". The Falangists must keep a card index of all Spaniards showing their residence, their political ideas, financial standing, commercial activities, and a record of their private lives and relations. Each member must take a solemn oath that "For God, for Spain and for the Phalanx" he will carry out his assignment and forever keep it secret. Money for this secret totalitarian propaganda is gathered by means of monthly dues and special assessments levied by Falangist leaders on all those listed on their card indexes. Thus the Franco Government, working under cover of religious, social and racial ties, operates a widespread espionage and propaganda system in

favor of the Axis powers in every country of Latin America at little or no cost to itself.

No one can fail to see that Latin peoples have become an easy prey to fascist propagandists because of their religious heritage. Fascism is *par excellence* the product of Latin Catholic countries and other parts of Europe not affected by the Protestant Reformation. It spread from Italy to Germany by way of Catholic Bavaria, having as its leader the Austrian-born Catholic, Adolf Hitler.

Neither Fascism nor Communism can thrive on Protestant soil, nor in the hearts of those who have been truly converted to Jesus Christ.



ONE ON RIPLEY

ABOVE are pictures of religious stamps made to be eaten. These are St. Joseph stamps printed in French from Quebec, Canada, but St. Anthony stamps printed in English can be bought in New York from the Franciscan Fathers. They are printed on rice paper so that they can be ground up and placed in food. They are recommended for various purposes, especially as a remedy for all kinds of ailments. Some Catholics insert them in the food of Protestants and other "heretics and infidels" whose conversion to Roman Catholicism is desired. If St. Joseph stamps, like those above, are not found to be effective, other brands—St. Francis, St. Dominic, Little Flower—can be tried.

To our former Roman Catholic brethren, deluded by such superstitions even in twentieth-century America, we say with Paul "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . . ?"

## THE CONVERSION OF ROMAN CATHOLICS

By LEO H. LEHMANN

**E**VERYONE knows of the blessings brought to mankind by the Protestant Reformation in the sixteenth century. Its chief result was the reassertion of the true teaching of the Christian gospel—the release of Christianity from the crushing burden of superstition, false teachings and man-made laws of the church of Rome. It brought freedom for all to experience the joy of personal contact with the saving power of Jesus Christ. As a further result there came liberty in all fields of human endeavor—the power of revived religion flowing over into every phase of human life—bringing with it spiritual and intellectual enlightenment, tolerance, brotherhood, sanitation, hygiene and material prosperity theretofore unknown.

The Protestant Reformation was the greatest single factor for good in the history of the western world. The Catholic church alone looks upon it as the greatest tragedy of history, and by its plan of counter-Reformation it has striven ever since to undo all the good that has been accomplished. The chief reason for this opposition is the fact that by the Reformation the church of Rome lost its political power over the nations of Europe. Yet we know it was precisely because that unwarranted power was taken from the church of Rome that mankind has benefited so much ever since.

Today the whole world is again in a crisis, a stark, terrifying crisis that threatens to reverse the history of the past four hundred years and bring us back again to medieval conditions. What is happening is a new counter-Reformation. The rapid, and so far successful onslaught of Nazi-Fascism against the democratic regimes of free Protestant peoples is but a revival of the combination of church-state tyranny from which the Reformation liberated many nations of Europe. It must be remembered that this new fascist tyranny is the product of those countries which were denied the blessings of the Reformation—the Catholic countries of Italy, Spain, Portugal, South Germany, Poland, and now Belgium and France. All the dictators in those countries are Roman Catholics. Protestantism is being engulfed, and from the nations not reached by the saving power of the Reformation comes today the dread power determined to overthrow those countries so richly blessed by the effects of the Reformation.

\* \* \* \* \*

It may be asked what it is that makes a Roman Catholic different from a believing Protestant. Both profess to believe in Jesus Christ as the Saviour of mankind. Both go under the name of Christian. Both believe the Bible to be the inspired word of God. Why then the conflict, why the world of difference between them? Why are Protestants anathematized by the church of Rome? Why are they called heretics because they refuse to believe and practice what that church teaches, and outside of which, it is held, there is no salvation? Why do Protestants hold that Roman Catholics are sadly in error and lamentably ignorant of



the true teachings of Jesus Christ? Why did the Protestant Reformation make such a tremendous change for the better in the world at large? And if there is no vital difference between the effects of Catholicism and Protestantism in the political and social life of men and nations, why the upheaval today because of the conflict between their opposing conduct of government and authority? There must indeed be a difference, a world of difference between them, one that cannot be reconciled without doing violence to the truth of God.

This chasm separating Roman Catholicism and Protestantism can be explained simply by one word, a word of immense depth and infinite meaning, a word which revolutionized the world and made all things new on two occasions centuries apart. It was the word that Paul and the other apostles of Jesus Christ flung down as a gauntlet to the corrupt and dying civilization of Rome in early Christian times, and which was rediscovered and boldly re-asserted by Martin Luther and other priest-reformers in the sixteenth century, when civilization had again become stultified by the corrupt teachings of the church of Rome. That magic word is *regeneration*, the saving message that "Ye must be born again!" (*John* 3:7). It contains the eternal truth that the works of man are powerless to save, that, in Luther's homely but most expressive phrase, "we are all a lost lump," that the life we have by human birth has no activating force for good, and that we must be clothed with a wholly new life, a life that partakes of the very nature of God. Then we can do all things well.

The Christian religion would be nothing new, could never have effected any change, could lay no claim to be the final, all-saving religion for which the world had waited so long, without the vital message contained in this key-word *regeneration*. It is the whole of Christ's teaching, the really new evangel, the dynamics of God's soul-power for men.

Christianity is essentially the religion of regeneration, of men and nations being born again, "not of blood, nor of the will of man, but of God" (*John*, 1:13).

All the older religions, of which Roman Catholicism is but a copy, are mere substitutes for the true one; they are attempts to "patch up" the break between God and his creatures. They endeavor to redeem man by human means, by making themselves a kind of human bridge between God and lost mankind. As human efforts these religions, for a while and to a certain extent, may have a certain value. But they all inevitably end up by creating more corruption than they can take away; they themselves become a greater curse to the world than the evils they were founded to eradicate. In place of remaining as a bridge to God, they make themselves God, thus shutting up the Kingdom of Heaven against men: "for ye neither go in yourselves, neither suffer ye them that are entering to go in" (*Matthew* 23:13).

Thus also the church of Rome, though professing to teach that Jesus Christ is the Saviour of men, undertakes through its Pope to make itself the saviour as well as the destroyer of men. For it claims to be able to destroy by its anathemas as well as to save by its blessings and absolutions. It asserts its power to be able, at will, to allow people into heaven or to condemn them to hell.

It teaches that by works men can be saved, that by the administrations of its priests and bishops alone can grace flow to men. God is pictured as still shut off from contact with His creatures and that He can only be reached through the agency of its human priesthood. This is positively not the teaching of Christ.

For He came and died that God might be brought down to men and men lifted up to God. He bridged the gap, He removed all obstacles in the way between God and His creature man. The veil that was rent before the Holy of Holies in the Temple at Jerusalem at the moment that Christ died upon the cross signified that, from that moment, all priesthoods veiling God's face from the gaze of man had been discarded. Thenceforth those who believed on Him might look directly on God and feel His power within their souls.

It was when that teaching failed that night descended on the nations of Europe. For a thousand years all of Europe was laid desolate and given over to barbarism. The true Christ and His teaching were forgotten, hidden away. Dictatorial men took His place, ruled as God from the chair of Caesar, from that very throne overthrown by Christ's teaching in the beginning. The kernel of Christ's saving message was thrown away, the precious gem of it all was buried under a mountain of superstition and ignorance. The "good news," the evangel, was no longer proclaimed; the gospel of regeneration was not permitted to take effect. Men were not born again and so lost the power to live and act through the power of the Spirit. They were orphaned, they did not know their rightful Father; they became slaves of men, not children of God.

\* \* \* \* \*

As a former priest of the church of Rome, I have many times been asked to explain the reason why the Catholic church insists on its outworn teachings and practices—why purgatory, confession, indulgences, worship of saints and their images, transsubstantiation, infallibility of the pope, mass, fasting, penance, rosary beads, and the many other man-made devices in Catholic practice which are a puzzle to most Protestants. Yet all these are essential in order to be a good Catholic. Without them, the Catholic church teaches, men cannot be saved. As everyone knows, however, they are not found in the Christian Scriptures. It is a further mystery to many why the church of Rome continues to play an important role in the political affairs of the nations when Jesus Christ distinctly commanded that the things of Caesar should be kept apart from the things of God. Every page of history, past and present, is filled with the political and social intrigues of the Roman Papacy in matters affecting war and civil government.

The answer is simple. Each of these strange practices is necessary in the church of Rome because it is without the regenerative message of the true Christian Gospel. Men born again, made new creatures, having direct contact with God through Jesus Christ, do not need them. They are substitutes for the true teaching that is wholly lacking in Catholic life. Saved or unsaved, man can do nothing for himself. If he is saved he becomes a new creature, whole and complete; he can then do all things because he possesses the power of God within him. He needs no human agency, no one to act for him as a "spiritual power of attorney." If he is unsaved and knows nothing of the power of the new creature, he naturally looks to other men to rule him and do everything necessary for himself and his country. But they can only supply him with substitute means which are wholly inadequate to secure the end for which he was created. He thus finds a priest who professes to be able to forgive him his sins. He believes his sins are washed away, but only after the manner in which a dirty slate is made clean, so that he feels free to go forth until he sins again and returns to have the cleansing process renewed. He is told that confession to a priest does not, however,

completely cleanse his soul, that he must also do penances and "gain indulgences" to make up for the deficiency in the priest's absolution. He must pray to the virgin Mary and to the saints so that they may placate God for him. He is told that he by himself cannot approach to God, but must employ, and pay, a priest to intercede for him, to say mass for him; that only a priest can bring God down from heaven onto an altar by means of transubstantiation of bread into Christ's body and blood. He is told that God will not speak to him directly, and that if he wants to know the truth about anything he must listen to the Pope, who is the mouthpiece of God and the only infallible teacher on this earth. He is forbidden to read and interpret the Bible as he sees it, but must depend upon the meaning which the church sees fit to read into it for him. He is told that when he dies there is no certainty that he will go to heaven, even if all his sins have been absolved by a priest on his deathbed; that he may be required to remain in purgatory, still shut off from God, in pain and punishment for an indefinite length of time, and that this time can only be shortened by prayers and masses said for him on earth by priests.

Now, it is easy to see that the falsity of all these things is due to the lack of the true Christian teaching that all of them are unnecessary when a sinner is born again, regenerated, made over new. Then sins are not merely forgiven in the same way as an old score is rubbed off a slate. Regeneration means the gift of a whole new slate! Priests, saints and popes cannot make up for human deficiency, since there is no deficiency in a newly made creature. A soul newly born is God's perfect handiwork; to profess to be able to improve on it is to insult God in His work. All the power of the seven sacraments of the church of Rome, all the "merits" of the Virgin Mary and all the good works of all the saints who ever lived, and all the absolutions of all the priests ordained by the church of Rome, together with the blessings and pardons of all the popes and bishops who ever existed, could not add one scintilla to the lustre of a soul that is regenerated by the saving grace of Jesus Christ—much less substitute for that saving grace in its entirety. Of what value is the Catholic mass, no matter how nearly it may represent the sacrifice of Jesus Christ on Calvary, when one is already saved "to the uttermost" by that very sacrifice once and forever made and completed?

A Christian, therefore, cannot be saved or spiritually helped by any man-made, patch-work method. Nor can he be truly cleansed from sin by the ministrations of a priest's consecrated fingers. He can only be saved by Jesus Christ. Nor can he ever be half saved, made not good enough for heaven, not bad enough for hell and, as a consequence, must burn in purgatory until the prayers and works of other men make him wholly fit for heaven. If he is once made a new creature, another Christ, he is saved to the uttermost. Otherwise he is not saved at all, but remains the same old creature. No amount of burnings in purgatory, no amount of penances and fastings, no amount of masses and indulgences can change his lost status. He can only become a new, Christ-like creature by God's own handiwork, in which the works of no man, be he pope, priest, king, or dictator, can have any part. Here is the root of all the evils of the Roman church system of religion, which makes it no different from other man-made religions.

\* \* \* \* \*

From this flows all the other evils connected with Roman Catholic rule, both in church and state affairs. This explains the corruptions that bespatter the pages

of history, in the present as in the past. It is the old error of men setting themselves up in God's place, professing to be able to do God's work on the souls and bodies of men. St. Peter, who is erroneously styled the first Pope, specifically warns the teachers of Christianity not to be "Lords"\* over God's heritage.

It was no wonder then that the face of the earth was changed, and all things made new, when the gospel of regeneration was first proclaimed by Christ and His apostles. Again Christian life effected a revolutionary change when this Gospel was reasserted by Martin Luther and his associates in the sixteenth century. Men were liberated and made free to live and act as true children of God, for each was born again with a new soul. The pall of darkness which had hung over the nations of the western world was at once dissipated. Men again knew and experienced God; were sure of being saved. Man-made superstitions and fears vanished. Men rose up and showed whose disciples they were. Immediately everything was changed around them. The thrones of despotic, adulterous kings were overthrown; tyranny was overcome. Men who were made new creatures of God could not suffer to remain in slavery to men, either in material or spiritual matters. The individual, made whole and entire, was able to govern himself in his private life and conscience. And in the public forum he was ruled thenceforth by those whom he chose to represent his wishes in affairs of civil government. Thus democracy came into being. There was no more need of popes and priests. All became members of the "royal priesthood" of believers (I Peter 2:9), each his own priest, his own pope, his own king. Thus was freedom reborn. It flowered best on the free soil of the newly-discovered continent of America, kept unspoiled, as it were, by God's special providence, for habitation by his newly made creatures, a veritable promised land for those really and fully redeemed by the Lamb of God.

It was by these newly born, regenerated men and women that America was colonized and developed to the point of prosperity and happiness that we see around us today. In later years came many millions from those countries still without the saving light of God's regenerative gospel. Those countries now threaten to extinguish democracy and freedom in Protestant lands, and to impose the dictatorial rule of state and church on them again. And if we are to keep America safe and free, if we are successfully to resist any attempt by the new tyranny to rob us of the blessings and benefits that came out of the Reformation, America must intensify its efforts for the regeneration of souls. Above all must it busy itself with the evangelization of its millions of Roman Catholics, so that they, too, may be truly liberated and share the life, light and power of those who are born again.

\* *dominates*, or *Katakuriontes* in the Greek, which is literally what the Roman Church, with its papal *curia*, makes itself.

**THE CONVERTED CATHOLIC is not published in July and August.**

**Look for your next copy in September.**

## CHANGING CHRIST

**M**ANY think it far-fetched that the Vatican would ever try to adapt its brand of Christianity to Hitler's conception of Christ and salvation. Nevertheless, the attempt would be neither new nor impossible. Like adaptation has been effected before in Rome and lesser attempts are on record.

Nazi-Socialism is reported as having mapped out a Germanic conception for Christ—militant and aggressive, not Jewish, appeasing and forgiving. There is no question, it holds, of the Jews having rejected Christ, but rather that Christianity must reject the Jews. Neither is this anything new. For Christianity, as represented by the Roman Catholic church, rejected both the Jews and the Jewish concept of Christ when, about the fourth century, it allied itself with the religion and militarism of old Rome. It then threw overboard the "prophetic," evangelical religion of Christ and made Christianity Roman, with the Roman passion for universal domination, pomp and ritual and military organization. A spice of Greek philosophy was added to give it a thin veneer of intellectuality. Jesus Christ was made the chief of the host of lesser gods and goddesses in the Roman pantheon, whose names alone were changed to those of Roman Catholic saints.

The Jewish moral code was also rejected by Roman Catholicism. The *Buffalo Catholic Union and Times* last March editorially derided the Jewish

moral code as "the cult of Pluto and Venus". The Jesuit Father Francis X. Murphy describes the Jew today, like his ancestors, as "fierce and sensual beyond the Aryan".<sup>1</sup>

During the Manchu Dynasty in China, the Jesuits attempted to win the Emperor K'ang-hsi over to the Catholic church, and thus all China, by changing Christianity's concept of God, and by fitting Chinese ancestor worship into Christianity. For once, however, they were foiled by the watchful efforts of the evangelical faction within the Catholic church itself. In the past, Roman Catholic bishops were rich lords of vast domains and led armies in battle. Historians tell of Pope Julius II stopping at a wayside church at the head of his troops to celebrate a pontifical high mass in thanksgiving to God for his military victories. The Catholic church still teaches that, although the civil power wields the material sword, "it is the Pontiff [the Pope] who bids it come forth from its scabbard and who bids it return thereto".<sup>2</sup>

The incorporation of the old religion of Rome into Christianity by the papacy made Christ Roman; it could as easily now incorporate Christ into Hitler's "new order" and make him German. Militarism and authoritarian law are the chief characteristics of both.

<sup>1</sup> Cf. *The Jesuit Catholic Mind*, Oct. 22, 1934.

<sup>2</sup> Cf. *The Liberal Illusion*, p. 38.

### CHRIST'S MISSION—Form of Bequest

I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

(However, *Bis dat qui cito dat*—"He gives double who gives immediately".)



## JOSEPHUS

ONE of our good readers from Tulsa, Oklahoma, severely criticized our reproduction of the passage of Josephus, the Jewish historian, which testifies to the character of Jesus Christ and his resurrection from the dead.<sup>1</sup> This reader is evidently one of those who accept without question the opinion of Benedict Niese<sup>2</sup>, and other critics of the 19th century, that this passage is spurious.

We quoted this passage only as a timely reminder of Easter and not for the sake of controversy. It is not out of place, however, to point out that since the death of Niese the view that *A. J. XVIII, 63f* is spurious has been vehemently controverted by F. C. Burkitt and other authoritative exegetes and historians. Among these is the noted critic Augustus Harnack, a rationalist of the first waters, who upholds the passage as genuine and goes on to say:

"Neither would a Christian have been so ignorant of the life of Christ as to say that 'He drew over to him many of the Jews and many of the Greeks', since His activity was restricted to the non-Hellenic world."<sup>3</sup>

W. E. Barnes also says:

"It shows that a Jewish historian who was born and bred in Palestine, who was twenty-six years old when Felix was Governor of Judea, was acquainted with an outline of the life of our Lord, which agrees with that accepted by Christians."<sup>4</sup>

In an editorial note to the article in the *Encyclopedia* referred to, Louis

Gray, then Professor of Iranian Languages at Columbia University, also says (p. 578):

"The great objections to the passage have had their basis in a failure to read it with due appreciation of the circumstances of the time and the character of the author; it has been interpreted too exclusively from the point of view of modern Christianity. When closely examined, the difficulties in the way of the hypothesis of Christian forgery are far greater than those which beset the theory that the passage is genuine."



## PRESSURE ON THE PRESS

BLITZ methods were employed by the Catholic church against the country's leading newspapers for publishing a prominent advertisement of the Committee for Planned Parenthood. Archbishop Floersh of Louisville, Kentucky, had a grand jury present a statement to Judge L. Mix of the Criminal Court criticizing the Louisville *Courier-Journal* for having carried the advertisement. A like indictment of the *Courier-Journal* was read in all the Catholic churches of the archdiocese on Sunday, April 20. Replying to the charge the *Courier-Journal* of April 23, said:

"It is not insulting for a non-Catholic newspaper to disagree with the Catholic church. It is no more wicked for such a newspaper to disagree with an Archbishop than to disagree with the President of the United States."

The Catholic church, however, holds the contrary. The *Courier-Journal* forgets that whereas the President of the United States represents a free, democratic society, a Roman Catholic archbishop must uphold the principles and aims of his church which supports an authoritarian, intolerant view of life.

<sup>1</sup> Cf. THE CONVERTED CATHOLIC, April, 1941, p. 103.

<sup>2</sup> Cf. *Encyclopedia of Religion and Ethics*, edited by James Hastings, Charles Scribner's Sons, Vol. VII, under *Josephus*, pp. 569-579.

<sup>3</sup> Cf. Harnack's article in *Internat. Monatsschrift für Wissenschaft, Kunst und Technik*, Vol. VII (1913), pp. 1037-68.

<sup>4</sup> CR, cv. (1914) 57-68, p. 68. Cf. *Encyclopedia of Religion and Ethics*, p. 578.

**DANGEROUS REMEDY**

**M**OST ALARMING have been attempts in many state legislatures this year to pass bills which would be destructive of the liberty of speech and press. Ostensibly aimed to suppress racial and religious hatred, these proposed enactments would so gag public opinion as to change overnight our American into a Fascist way of life. New Jersey has already such a law in force. Those proposed in Connecticut and Missouri, however, were the most vicious of any. Following is a true copy of the act presented to the General Assembly of the State of Connecticut:

State of Connecticut

General Assembly

January Session, A.D., 1941

**AN ACT CONCERNING THE DISSEMINATION OF PROPAGANDA.**

Be it enacted by the Senate and House of Representatives in General Assembly convened:

Section 1. Any person who shall print, write, multigraph, utter, or in any manner whatever make or produce, or by any means set out and make legible in any language, or any person who shall have in his possession for the purpose or with the intent to sell, give away, distribute, or exhibit to the view of another, or any person who shall utter, sell, give away, distribute, send, transmit, or exhibit to the view of another any book, speech, article, statement, circular, pamphlet, or other written, printed, or multigraphed matter or any constitution, by-laws, rules, regulations or records of any proceeding or purporting to be such, of any organization, association, corporation, society, order, club, or meeting of three or more persons or any picture, photograph, emblem, representation, sign or token, made or produced in any manner whatsoever, in any language, or set out and made legible by any means which in any way, in any part thereof incites, counsels, promotes, or advocates hatred, acts of violence, or hostility against any group or groups of persons residing or being in this State by reason of race, color, relig-

ion, or manner of worship, shall be fined not more than FIVE HUNDRED (\$500.00) DOLLARS or imprisoned not more than five years, or both.

Section 2. Any person who shall exhibit or display at any meeting of three or more persons or in any parade, public or private, or in any public place, any flag, banner, emblem, picture, photograph, representation, tableau, performance, sign or token, which in any way incites, counsels, promotes or advocates hatred, acts of violence, or hostility against any group or groups of persons residing or being in this State by reason of race, color, religion, or manner of worship, shall be fined not more than FIVE HUNDRED (\$500.00) DOLLARS or imprisoned not more than five years, or both.

S. B. 721 Judiciary (Coles) Jan. 31, 1941.

H. B. 2089 (Hadden).

On the face of it, this bill prevents freedom of speech and protects errors and fraudulent practices. According to the terms of this bill, any group of persons could promulgate, teach and practise a creed under the form or claim of religious worship and do so with impunity regardless of the detrimental effect it would have on the general public, and no one would have any right to call in question *practices* that might be very degrading, harmful and obnoxious even though carried on under the guise of "religious worship".

## **"To The Jew First"**

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## REFORMATION PRINCIPLES IN EUROPE AND AMERICA

By REV. OSCAR M. VOORHEES, LL.D.

**A**T THIS TIME, when the whole structure of post-Reformation civilization is being threatened with destruction by the combined assaults of Nazi-fascism and the intensified activities of the Catholic church, it is well to recall and assure ourselves of the need as well as the origin of Reformation principles. In the sixteenth century, Christian society in all its aspects, moral, political, social and religious, was in need of reform. The need was greatest, however, in the realm of religion because of the harmful effects of the doctrine of papal supremacy, which had been forcefully imposed as a basic teaching of Christianity.

The growth of this theory is a matter of history. It began to take effect in the year 800, when Charles the Great was crowned emperor by the pope in Rome. Thereafter it developed into the closely integrated and hierarchical structure of the church of Rome with its cardinals, archbishops, bishops, priests and deacons, all yielding implicit obedience to the pope. They not only taught with unquestioned authority but also exercised governmental functions. It expanded through the vigorous enforcement of clerical celibacy and the temporal power of the popes by Gregory VII and his successors, as well as by the doctrine of transubstantiation which was given full sanction by the Lateran Council in 1215. It was further strengthened by the development of monastic orders with their ever-increasing wealth, and their direct adherence to the papacy.

It was given outward dignity by the erection of great cathedrals which still remain outstanding monuments of the religious fervor of the age that produced them.

This development of ecclesiastical absolutism was accompanied by the growth of superstitions which were actively cultivated and led to much corruption. Similar to what we know today as Fascism, it called for the complete control of the personal life of every individual, from the cradle to the grave and beyond, of all social life by prescribing duties, proscribing sins, conducting witch-hunts and crusades, of all political life by forcing rulers to remain subservient to the church, of all economic life by guilds and by decrees regulating the financial activities of the Jews.

This papal supremacy led to the setting up of the Inquisition with its interdicts, tortures and burnings. It centered around the fateful doctrine pronounced by Pope Boniface VIII in 1302 in his Bull *Unam Sanctam*, which insisted that the pope must exercise rightful authority over both realms, spiritual and civil; that it was necessary for every man's salvation that he be subject to the Roman Pontiff. This was the most cruel and heartless claim ever made in the name of Christ. It has no place in the Saviour's teaching, nor is it found anywhere in the New Testament.

This doctrine was resisted by many Christians of prominence long before the Reformation. In opposition to it, Marsiglius of Padua, in his *Defense of*

*Peace* in 1325, set forth a doctrine like that later accepted by the Protestant reformers. John Wycliffe, from 1366 to 1384, likewise opposed this unwarranted extension of papal power over England. He translated the Scriptures into English and sent out his "poor preachers" to encourage a better moral and spiritual life among the people. Other pre-Reformation heroes were the zealous Savonarola, John Huss of Bohemia and the Lollards. But their efforts to reform the church from within practically came to nought, because the church of Rome, with its closely-knit organization and its "Ges-tapo," then called Inquisitors, cruelly suppressed all opposition.

A ray of hope came when the Council of Constance assumed authority over the papacy and deposed the infamous Pope John XXIII. But such councils met most infrequently and succeeding popes regained absolute control and secured abject obedience by means of bribery and ruthlessness equalled only by Nazi-fascist methods today.

Dr. David S. Schaff, in his book, *Our Father's Faith and Ours*, clearly proves that there was no power in the church of Rome to reform itself, nor to correct the many abuses that were everywhere manifest. Where it failed Luther succeeded; he encouraged others who were leaders of thought and who, like him, had personal experience of salvation that came to them through the study of the Scriptures under the enlightenment of the Holy Spirit. Grounded as they were in a faith revealed by God and not imposed by man, they could neither be shaken from their convictions nor deterred in their reforming activities.

Other causes that led to the reform of Christian society in the sixteenth century were the Renaissance of learning, the fall of Constantinople followed

by the spread throughout Europe of much of the literature hidden in that city, the invention of printing, the discovery by Columbus and others of the New World that awaited exploration and occupation. The immediate cause, however, was Luther's protest against the sale of indulgences.

The most notable event of the period was Luther's appearance before the Emperor and the leaders of church and state at the Diet of Worms in 1521. For there the two contending principles were brought into contrast. They were the same contrasting principles for which the two great warring factions are fiercely contending today: freedom versus politico-ecclesiastical tyranny. Luther contended for the freedom of conscience enlightened by the word of God, for the Scriptures as the final source of Christian knowledge and for the priceless experience of Justification, as taught by St. Paul, through faith in Christ's completed work. From this gradually flowed the teaching of the dignity of the individual, of the right of government by the people and the doctrine of religious liberty. On the other side, the church of Rome stood out for the claims of the Bull *Unam Sanctam*, for the dependence of salvation on the pope of Rome, for the derivation of all civil power from God through the Catholic church.<sup>1</sup>

The Treaty of Westphalia, in 1648, (the effects of which Hitler is bent on destroying) gave Protestantism and its principles of freedom a recognized standing. But this famous treaty was sworn to by Catholics and Protestants in face of the refusal of Pope Inno-

<sup>1</sup> This is still vigorously taught today in the United States by the highest Catholic authorities; see *The Liberal Illusion*, by Louis Veuillot, recently put out by Catholic propaganda headquarters in Washington as an official textbook on this subject, p. 38.

cent X to accept it and in spite of his outright condemnation of it as "null, vain, invalid, iniquitous, unjust, damnable, reprobate, inane and altogether void of effect". But Protestantism and its principles spread rapidly; many monasteries and nunneries were opened and their inmates released to such religious or civil employment as they could secure. From every church where Jesus Christ was proclaimed as Head, and the Holy Spirit his Vicar, freedom was secured from the un-Christian doctrine of the Bull *Unam Sanctam* and the unwarranted dictatorship of papal authority.

It was in America, however, that Protestantism and its spirit of religious and political freedom found its true home. The thirteen colonies were settled mainly by people from Protestant countries, who had fled from religious persecution and unfavorable conditions. Here a new spirit and a new purpose were manifest, a fuller expression of that freedom inherent in Protestantism than ever had been known before. The Mayflower Compact of 1620 expresses it thus:

"We whose names are underwritten, having undertaken, for the glory of God and the advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic for our better ordering and preservation and furtherance of the ends aforesaid."

Here then were people, enlightened by the new knowledge of Christianity, setting up for themselves a government under leaders not imposed upon them, but whom they selected for the attainment of civic and religious ends.

In the development of this Protestant political theory mention should be made of Roger Williams whose seven principles of religious and civic free-

dom are summarized by Professor Conrad H. Moehlman<sup>2</sup> as follows:

1. The jurisdiction of the civil power does not extend to matters of religious faith, worship, order, discipline, or polity.

2. Churches must not expect governmental support for their worship or institutions.

3. Religious liberty is a fundamental right of every religious group. Not only each and every Christian church or sect, but each and every extra-Christian society has equal rights before the law.

4. Religious liberty is a fundamental right of each and every individual. Individual citizens, whether Christians or extra-Christians or anti-Christians, whether Catholic or Calvinist, theist or atheist, have the same rights before the law.

5. Religious progress should be based upon the principles of voluntariness.

6. The maintenance of a church should be through the contribution of its members.

7. The civil power has the right and duty to intervene in the affairs of any religious society when its overt acts bring the civil peace into jeopardy.

These were the principles which came to be accepted as basic in the relations between church and state in our American way of life. They were incorporated into the Virginia Bill of Rights as proposed by Thomas Jefferson in 1777, and became the law of the State eight years later. There it was clearly set forth that:

"No man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and the same shall in no wise diminish, enlarge, or affect their civil capacities."

This Protestant principle finds its application in the first amendment to

<sup>2</sup> In his book, *The Protestant-Catholic Mind. Some Aspects of Religious Liberty in the United States*, Harper Bros., 1929.



the Constitution of the United States, adopted in 1790, which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Here then we have the principle for which the Protestant reformers fought finally wrought into the Constitution of the government of the greatest country in the world. Here Roman Catholics are given the opportunity to maintain themselves and their church, and to exercise every right and privilege which Protestants ask for themselves. They have been treated with the utmost generosity, for while, according to their own principles, freedom of religion is denied in countries where they hold sway, under our flag they enjoy all the privileges and opportunities denied to our forefathers in Catholic countries. The principle of *Unam Sanctam* is in effect declared invalid by the United States of America, and we are all glad of it. It behooves all those who believe in the principles fought for by the heroes of the Reformation, and which have, in our United States of America, demonstrated their value and effectiveness, to stand with and for them to the end, and for and with the Church of Jesus Christ of the Reformation period and of today, for out of her they have come to us.

It remains, therefore, for us who have inherited these blessings to see that they are continued in all their effectiveness, and that no effort to bring back the doctrine of *Unam Sanctam* shall ever succeed. If, in the defense of this principle, it becomes necessary to make clear where the distinction lies and what it really is, then let us do it clearly, forcibly, effectively. Only thus

shall we prove ourselves worthy of the fathers of the Reformation period.

\* \* \* \*

## VITAL FACTS

IN VIEW of the great influence that the Catholic church exercises over matters requiring social legislation in this country, and its avowed and active opposition to anything favoring wise parenthood, rational treatment of moral degenerates, the feeble-minded and the insane, the following items are of interest:

**BIRTH AND DEATH** rates in the United States both increased very slightly in 1940, according to calculations of the Metropolitan Life Insurance Company.

**CRIMINALISM** is markedly influenced by hereditary factors, according to a study of 409 pairs of twins, just published by the Department of Institutions of the state of California. The authors of the research are Aaron J. Rosanoff, Leva M. Handy, and Isabel Rosanoff Plesset.

**STUDENT MARRIAGES** at Antioch College (Ohio) have been highly successful according to a study by Frances Lemcke and Clarence Leuba. Following up some 50 marriages that had occurred among their own undergraduates, they found that 98% had turned out satisfactorily. In a larger study (252 couples) published in the second edition (N. Y., Macmillan, 1940) of Paul Popenoe's "Modern Marriage: a handbook for men", 76% of undergraduate marriages were found to be successful. All reviews emphasize the importance of emotional maturity, if students are to marry. But since earlier marriage in the highly educated part of the population has long been advocated by eugenicists, the trend toward college marriages is one of great importance.

**EVERY ADMISSION** to a state mental hospital costs the community \$7,000, according to a calculation of Dr. C. M. Hincks. There are about 120,000 new admissions annually.

**RHEUMATIC FEVER** in childhood is largely due to heredity, according to Dr. Morton D. Schweitzer, who has studied the family histories of 396 affected children. It behaves as if governed by a single recessive gene.

**MALES OUTNUMBER FEMALES** in the American population, according to final returns of the 1940 census. Even considering only those 14 years of age or over, there is still an excess of a quarter of a million males.

## MIXED MARRIAGE MIX-UP IN CANADA

**C**ONFLICTING CLAIMS of the civil law in Canada and the canon law of the Catholic church have made ludicrous the mixed marriage situation in that country. Canada has no concordat with the Vatican, as in fascist countries, that would oblige the civil law to apply the stipulations of canon law to cases of marriages between Catholics and Protestants. The Supreme Court of Canada and the Privy Council have definitely decreed that a marriage between a Roman Catholic and a Protestant performed by a Protestant minister is perfectly legal. Yet there are Catholic judges in Quebec who consistently flout this and annul such marriages by applying the Catholic canon law instead of the civil law of the land.

Superior Court Justices Cousineau and Forrest, both Roman Catholics, have been the chief offenders in this regard. Justice Forrest has gone so far as to apply the canon law to annul marriages in cases where both parties were Protestants, just because one of them had been born and baptized a Roman Catholic and was later converted to Protestantism. Opposed to these two judges are Chief Justice Greenshields and Justice Curran (a Roman Catholic), who have time and again reversed the annulments decreed by the other two. These cases have made the administration of Canada's marriage laws the laughing stock of the world. Mr. Lapointe, Minister of Justice at Ottawa, has not had the courage to step in and compel judges like Mr. Forrest and Mr. Cousineau to obey the civil law or else depose them from the bench.

The consequences of the situation would be laughable if they were not so tragic and serious. Besides casting doubt on the legality of many other-

wise perfectly proper marriages, the decisions of these recalcitrant judges afford opportunity to couples to obtain annulment of their marriages which cannot be dissolved by divorce in Canada. In one case a Catholic husband, Cesar Joseph Cid, persuaded his Protestant wife, whom he had married in a Presbyterian church, to agree to an annulment on the plea that she would then be free to get married properly before a Roman Catholic priest and so have better protection as regards her inheritance rights to his estate. Justice Cousineau obliged them by declaring their Protestant marriage invalid, but thus freed, the Catholic husband refused to marry his wife again. Chief Justice Greenshields, however, in Superior Court in Montreal on October 11, 1940, ruled that the ground for annulment was unfounded in law, and decreed that the former marriage was still perfectly legal and binding. In pronouncing his decision Justice Greenshields said:

"The Court now holds and finally determines that there existed in fact, under no law of this Province, any impediment to prevent the celebration of the marriage. After its celebration the marriage tie existed and no court can pronounce a judgment annulling that marriage.

"The only ground alleged in the original action for annulment was that the husband was a Roman Catholic, his wife was a Protestant, and that the marriage was celebrated by a Protestant minister. *That ground is unfounded by law. The original judgment is revoked and the parties are placed in the same position that existed before that judgment was rendered.*"

This competition between two sets of laws, the civil law of the democratic state and the canon law of the Catholic church, is the great menace to our American democratic way of life. It enters into every phase of religious and social matters, but especially into the vital ordering of marriage and educa-

tion. Catholic canon law, authoritarian by nature and in its administrative processes, is not only the competitor of American civil law for authority, but is in direct conflict with it and subversive of it.

OF THE 365 Catholic churches in Rome, it is reported that eighty are dedicated to the Virgin Mary while only one is dedicated to Jesus Christ; the remainder are dedicated to various saints.

## QUESTION BOX

By QUIZ

**Q.** "Where is it definitely and officially stated that the Roman Catholic church is superior to all other governments?"—J. K., Brooklyn, N. Y.

**A.** It may be found in many authoritative Catholic publications, such as, for instance, *The Catholic Encyclopedia* (Vol. XIV, p. 251), also in the encyclicals of recent popes. These are an extension of what may be called the Constitution of the Catholic church as set forth in Canon Law, especially Canon 100, which lays it down that the Roman Catholic church is a "perfect society" directly incorporated by Almighty God. It is taught that this divine ordination makes the church of Rome, and its many "inferior associations", independent of all human authority, above all human law and independent of the civil state. The United States can never recognize this claim of the church of Rome, if it wants to remain a democratic republic.

**Q.** Why is the Catholic church so much opposed to our public schools?

**A.** Because it holds that the Catholic church alone has the right to educate all people, within and without its membership. The law of the Catholic church declares that Catholic children shall be taught nothing contrary to Roman Catholic faith and shall not be permitted to attend non-Catholic public or private schools except with

permission of the bishop in special cases (Canons 1372-1373).

\* \* \*

**Q.** The enclosed "Bloody Oath of the Knights of Columbus" is reprinted from the "Congressional Record", Sixty-second Congress, Vol. 49, No. 50, pp. 3261-62, Feb. 15, 1913. Can it be true?—R. H. E. Portland, Oregon.

**A.** Not everything printed in the *Congressional Record* is true—for which God be thanked! This alleged Oath of the Knights of Columbus was read before Congress and was thus printed in the *Record*. The Catholic church called it bogus and threatened the law on those who would circulate it as true. Its genuineness is impugned by the rules of internal criteria. Although in substance it conforms to the strict teaching of the Catholic church, it must be remembered that the Knights of Columbus is a *layman's* organization and that it would greatly endanger the church's own unity in America to force such an oath on its lay members. One of the objects of the Knights of Columbus is to get American Catholics to believe that the Catholic church is a bulwark of democracy and freedom.

Our opinion is that this is a revised version of the old Jesuit Oath of the 17th century, when the Jesuits openly, secretly and forcefully contrived to check the growth of freedom and democracy as supported by Masonry and Protestantism. (Cf. *Secret Instructions of the Jesuits*). It would be suicidal for the church of Rome to entrust it into the hands of American Catholic laymen in the twentieth century.

\* \* \*

**Q.** Nowhere in the Bible can I find a statement that Peter was ever in Rome. What proof is there that he was the first pope of Rome?—F. H. B., Oakland, Cal.

**A.** The Roman Catholic church admits that there is no definite proof, either Scriptural or archeological, that Peter was ever in Rome. Evidence is plentiful, however, that Paul established the Christian religion there, and, on the face of it, Paul, not Peter, was the first "Bishop of Rome". But the entire structure of the Roman Catholic church rests upon the teaching that Peter was the first pope and bishop of Rome. It is sustained solely by the dogmatic, traditional say-so of the church of Rome itself.

## ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

CATHOLIC Hungary will soon promulgate a "Third Jewish Law" aiming at the complete elimination of Jews from the economic life of Hungary.

\* \* \*

ACCORDING to the *Jewish Missionary Magazine*, the percentage of Jews in penal institutions in the United States is only half their proportion to the population. Catholic prison statistics show that the number of Catholics in our penal institutions is more than twice their percentage of the population.

\* \* \*

ITEMS from THE CONVERTED CATHOLIC are to be translated and published in *Revista Evangelica*, a monthly Spanish religious digest published by the Baptist Publishing House in El Paso, Texas, for distribution in Mexico and all Latin American countries.

\* \* \*

BEHIND the "Crusade of Mothers", opposed to aid to England under the banner of America First, it is well to note the names of Father Coughlin, Catholic Judge O'Brien, Rev. Gerald B. Winrod, Mrs. (Red-Network) Dilling *et al.*

\* \* \*

JOSEPH I. BREEN, Legion of Decency protégé and official censor of movies since 1934, resigned at the beginning of May.

\* \* \*

PRAYERS for the preservation of Ireland's peace and prosperity were said in all Catholic churches throughout the country on Sunday, April 20. The spirit and tone of these gatherings were more like an oblique prayer for the defeat of England. Signatures were collected to bring pressure to bear on U. S. Congressmen to stop further aid to Britain.

\* \* \*

DR. ALEXIS CARREL, world-famous medical authority studying food deficiencies on a tour through France, reports through the Associated Press on April 12, that health conditions in the unoccupied zone of France were "very satisfying". Maybe the food for France that Cardinal O'Connell *et al.* were

urging so intemperately was not meant for France at all.

\* \* \*

INTERPRETERS of Pope Pius XII's Easter message felt that he was warning Hitler against the use of poison gas, but it is not yet known for sure what he was talking about. It was a masterpiece of duplicity specially worded to avoid offending Hitler. His advice was as sensible as counseling a maniac assassin not to use a two-edged razor in his killings.

\* \* \*

A TYPICAL EXAMPLE of political meddling by Catholic clergymen is called to mind by the recent demise of Msgr. Fitzpatrick of Harrison, New Jersey. He dominated the city for twenty-seven years, succeeding a predecessor who had done the same thing for thirty years before. In 1919 he forced through the Harrison Council a \$10,000 theatre license fee that has prevented the opening of any kind of theatre in Harrison ever since. Outstanding among his political maneuverings was his campaign in 1928 denouncing the erection of an \$800,000 public high school, though he had a parochial school and a Catholic Day Nursery built by cut-throat labor. He was a favorite at the Vatican and received many papal honors.

\* \* \*

ROBERT LETOURNEAU, multi-millionaire evangelist, and philanthropist, is working on a government defense contract for almost a million 155-mm. shells.

\* \* \*

THE NEW YORK Annual Conference of the Methodist Church voted to urge the use of American convoys.

\* \* \*

GALLUP POLLS published toward the end of April show that 68% of Americans favor our entry into the war if necessary to defeat the Axis. A survey after the Balkan collapse showed that 65% favor a continuance of the war against Hitler.

\* \* \*

HIMMLER, sadistic head of the Nazi *Gestapo*, is a Roman Catholic, according to the German "Who's Who" (*Wer Ist's*). Besides Hitler and Goebbels, two leading *Gauleiters*, Seyss-Inquart, who rules Holland, and Buerckel, who rules Austria, are also Catholics, according to the same official source.

ACCORDING to the *Official Catholic Directory* for 1941, the Jesuits are the largest religious order in the United States, numbering 2,697 members.

A noteworthy fact is a drop in attendance at Catholic parochial schools of 91,798. This is eloquent proof of the inability of the Catholic church to curb the practice of birth control even among its own communicants. It is likewise a refutation of the padded claims of the Catholic church to an increase of 889,965 in the past year. Such loosely compiled gains are computed from the careless reports of indifferent pastors who automatically quote an annual increase without bothering to take a census.

\* \* \*

FR. MAURICE SHEEHY of Catholic University in Washington resigned recently to become a Navy chaplain with the rank of Lieutenant-Commander. Fr. Sheehy differs from Catholic leadership in the present crisis of world democracies; in his own words, he refuses to be a "fence-sitter" and believes in all-out aid to Britain. He deserves credit for his liberalism and his defiance of Jesuit politicians. Unfortunately he is one among thousands of American-Catholic clergymen cowed and confuddled by Jesuit sophistry. Still worse, they will quote him to their own purposes whenever they find it expedient to mislead Protestants.

\* \* \*

IN CONTRAST to the yielding attitude of Roman Catholic bishops in Belgium to the Nazis "occupying power", it is refreshing to read of the strong resistance shown to the Nazi by the Protestant bishops and clergy of Norway and the Netherlands. Open protests have been directed by the Protestant clergy in these countries against Nazi ideas and anti-Jewish measures.

\* \* \*

LINDBERGH'S rally in New York City late in April was a Catholic jamboree. Chairman of the meeting was John T. Flynn, prominent Catholic leader and chairman of the America First Committee. The other speakers of the evening were both prominent Catholics, Senator David I. Walsh and Kathleen Norris, the novelist. "Jaffie"

Condon was also on the platform. Coughlinites, Christian Fronters, Christian Mobilizers and other Catholic-fascist groups turned out in large numbers. Coughlin's *Social Justice* magazine was hawked on all sides. Irish-Catholic policemen stood passively by in the streets outside as anti-fascist and Aid-to-Britain pickets were molested and abused (N. Y. *Post* editorial, April 26).

\* \* \*

TWENTY leading critics, as well as the Harper poll experts, selected Marquand's *H. M. Pulham, Esq.* as the 1941 masterpiece of fiction. This is the same book that Cardinal O'Connell and his Boston satellites recently condemned.

\* \* \*

SPECIAL PROSECUTOR Amen is tracking down the charge that Brooklyn police have taken \$250,000 a year in bribes as protection money for racketeers. Two thousand subpoenas have been issued for all the plainclothesmen in Brooklyn and all their superior officers together with implicated lawyers and bondsmen. These matters, along with the alarming suicide rate among New York policemen, would be a more practical and suitable topic at Catholic communion breakfasts than diatribes against public school education and the "Godlessness" of our American way of life.



SUNDAY MEETINGS at Christ's Mission end after June 30, and will resume in September. The offices of Christ's Mission and THE CONVERTED CATHOLIC, however, remain open during the summer.

"The Converted Catholic is worth a dollar of any man's money", a Protestant minister told one of his parishoners recently. The good use to which Protestant ministers have put information from our magazine is a great encouragement to us. Let YOUR minister know about it.

REMEMBER OUR EX-PRIESTS' EDUCATION FUND



## THE EDITOR'S MAILBAG

### OUR NEXT ISSUE

WE WISH to remind our readers that *THE CONVERTED CATHOLIC* is not published in July and August. Our next issue will be ready for September. This gives the editors a much-needed breathing spell for necessary research and authentication of material and for re-organization of the mechanics of distribution. This is necessary since we have no paid office help.

\* \* \*

### CHANGE OF ADDRESS

IF you do not notify us about change of address your magazine will be returned to us as not found; the Post Office will not forward this class of mail.

\* \* \*

### KIND WORDS

E. C. from Vermont, enclosing a contribution for our *evadés*, says:

"You are making a valuable contribution to our knowledge of the dangers of clericalism; also to the cause of the Reformation in America. I hope that some day there will be a good movement for the establishment of a shelter for former priests".

\* \* \*

A PASTOR of a Reformed Episcopal church in Scranton, Pa., renews his subscription and adds:

"Your little publication is excellent. I especially like the way in which you present the facts and quote the sources. We have tried to advertise *THE CONVERTED CATHOLIC* here and have had a measure of success."

\* \* \*

E. M. D. from Pottstown, Pa., thinks our magazine "wonderful" because:

"You read it and still have love for those in darkness".

\* \* \*

MR. CHARLES DUFF, editor of "Voice of Spain", writes us from battered London. Though heavily censored, his letter tells the story of the grim determination of the people to see it through. He likens the people of London to the people of Madrid whom he knew during Franco's war in Spain. "I greatly enjoy reading *THE CONVERTED CATHOLIC*", he says. "I am myself Irish and was partly educated by the Jesuits, so I know them well."

WE were interested to hear from the Rev. Luther J. Bahuth, a converted Roman Catholic and now a Lutheran minister. Rev. Bahuth is a nephew of the late Clemendus Bahuth I, Archbishop of the Roman Catholic church of the Near East, is an Arabian and was born in Jerusalem, Palestine. He was ordained into the Lutheran ministry on August 28, 1935, in Bethlehem at the Christmas Lutheran church, and served as pastor of the Lutheran Arab church in Jerusalem and Bethlehem. He is at present studying for his Doctor's degree in the U. S. and we hope to publish his testimony and his picture in a later issue.

\* \* \*

### IMPORTANT

THE FOLLOWING, from a university professor, should be noted:

"I note with interest your reference to democratic trends within the Catholic church. I think it would be a real service to religion and the democratic idea if you expanded the history of those trends, especially as they relate to the philosophy and program of Marsiglio of Padua and William of Occam. Catholics are, of course, kept in ignorance of the fact that the story of their own church is largely a story of the struggle for freedom of faith and thought. More power to you!"

The importance of this lies in the fact that, without full comprehension of its implications, Americans will fail to realize that the struggle today between freedom and tyranny had its origin in the Catholic church; furthermore, that the freedoms we are now defending were won by those who belonged to the liberal faction within the Catholic church, and that victory for Fascism and Nazism would restore ecclesiastical as well as political, social and economic tyranny.

\* \* \*

WE ARE GRATIFIED to learn from a reader in the Middle West that "the mixed marriage contract (in our Feb. issue), and your magazine, *THE CONVERTED CATHOLIC*, have been the means of averting three mixed marriages".



EPISCOPAL Bishop Manning of New York is always pictured blessing bundles and ambulances for Britain. No one has asked why Archbishop Spellman of St. Patrick's Cathedral never lends a hand in such benedictions.

**DEMOCRATIC CREED**

We believe in and will endeavor to make a democracy which

- 1—extends into every realm of human association;
- 2—respects the personality of every individual, whatever his origin or present status;
- 3—insures to all a sense of security;
- 4—protects the weak and cares for the needy that they may maintain their self-respect;
- 5—develops in all a sense of belongingness;
- 6—protects every individual against exploitation by special privilege or power;
- 7—believes in the improbability of all men;
- 8—has for its social aim the maximum development of each individual;
- 9—assumes that the maximum development possible to each individual is for the best interest of all;
- 10—provides an opportunity for each and every individual to make the best of such natural gifts as he has and encourages him to do so;
- 11—furnishes an environment in which every individual can be and is stimulated to exert himself to develop his own unique personality, limited only by the similar rights of others;
- 12—assumes that adults are capable of being influenced by reason;
- 13—appeals to reason rather than force to secure its ends;
- 14—permits no armed force that is not under public control;
- 15—implies that a person becomes free and effective by exercising self-restraint rather than by having restraint imposed upon him by external authority;
- 16—imposes only such regulation as is judged by society to be necessary for safeguarding the rights of others;
- 17—assumes that all persons have equal rights to life, liberty, and the pursuit of happiness;
- 18—guarantees that rights and opportunities accorded to one shall be accorded to all;
- 19—insures standards of living in which every individual can retain his own self-respect and unabashed make his peculiar contribution to the society in which he lives;
- 20—does not tolerate an enduring social stratification based on birth, race, religion, or wealth, inherited or otherwise acquired;
- 21—recognizes a desire on the part of people to govern themselves and a willingness to assume responsibility for doing so;
- 22—holds that government derives its powers solely from the consent of the governed;
- 23—tests the validity of government by its effort and success in promoting the welfare of human beings;
- 24—lays on individuals an obligation to share actively and with informed intelligence in formulating general public policies;
- 25—requires that the responsibilities and activities of citizenship be generally held to be among the highest duties of man;
- 26—holds that men deserve no better government than they exert themselves to obtain;
- 27—believes that the decisions concerning public policies made by the pooled judgment of the maximum number of interested and informed individuals are in the long run the wisest;
- 28—weights all votes equally;
- 29—has faith that an individual grows best and most by actively and intelligently exercising his right to share in making decisions on public policy;
- 30—permits, encourages, and facilitates access to information necessary to the making of wise decisions on public policies;
- 31—provides free education from the beginnings of formal schooling as long as it may be profitable to society for each industrious individual to continue;
- 32—attempts a general diffusion among the people of the ideals, knowledge, standards of conduct, and spirit of fair play which promotes a sense of equality;
- 33—permits the unhampered expression of everyone's opinions on public policy;
- 34—guarantees the right of free expression of opinions on all matters, subject to reasonable libel laws;
- 35—implies that all who are bound by decisions of broad public policy should have an opportunity to share in making them;

- 36—demands that minorities live in accord with the decisions of the majority, but accords the right to agitate peacefully for the change of such decisions;
  - 37—exercises tolerance to others without sacrificing the strength of conviction favoring different notions and practices;
  - 38—accepts representative government as an economy necessitated by the size of the population;
  - 39—delegates responsibility to individuals chosen by the people for their peculiar competence in defined areas of action, but retains the right to withdraw this authority;
  - 40—develops a steadily increasing sense of obligation to a constantly enlarging social group;
  - 41—induces a willingness to sacrifice personal comforts for the recognized general welfare;
  - 42—stimulates a hope of constant betterment and provides means which the ambitious and earnest may use;
  - 43—encourages constant reappraisal of things as they are and stimulates a hope that leads to action for their betterment in the future;
  - 44—uses peaceful means for promoting and bringing about change;
  - 45—holds that the fundamental civil liberties may not be impaired even by majorities;
  - 46—permits unrestrained association and assembly for the promotion of public welfare by peaceful means;
  - 47—recognizes and protects the right of individuals to associate themselves for the promotion of their own interests in any ways that are not incompatible with the general welfare;
  - 48—grants the right to labor at work of one's own choosing, provided it does not interfere with the interests of society;
  - 49—guarantees the right to enjoy the fruits of one's honest labor and to use them without molestation after paying a part proportionate to wealth or income to the cost of necessary government and general welfare;
  - 50—encourages individual initiative and private enterprise in so far as they are compatible with the public weal;
  - 51—maintains human rights to be more important than property rights;
  - 52—so regulates the natural resources of the country as to preserve them for the widest use for the welfare of all the people;
  - 53—insures freedom of movement;
  - 54—guarantees a legal assumption of innocence until proof of guilt, definite charges before arrest and detention, and open and speedy trial before a jury of peers, with protection of rights by the court and by competent counsel;
  - 55—guarantees freedom from persecution by those in authority;
  - 56—provides that no individual be deprived of life, liberty, or property without due process of law;
  - 57—permits worship according to the dictates of one's conscience;
  - 58—separates state and church;
  - 59—provides such security, freedom, opportunity, and justice for all of its members that they will be qualified and ready, if circumstances require, to sacrifice in defense of its way of life;
  - 60—renews its strength by continued education as to its meanings and purposes.
- From *Democracy and Education in the Current Crisis*, Teachers College, Columbia University, New York, N. Y.

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